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WEEKLY REVIEW.

—The honorary LL. D. degree was lately conferred by the Cambridge University on a number of American bishops. The Public Orator, in his Latin address, on the occasion, alluded to 'the community of origin, faith and *formulary* that existed between the Americans and ourselves.' The Book of Common Prayer used in the Protestant Episcopal Church of America, differs, in a number of respects from that used in the Established Church of England, and is much more like what many evangelical persons wish the latter to be. This does not hinder what the Cambridge Orator considers the P. E. Church as having a community with the Church of England in the matter of a formulary. And yet every proposition to revise the Prayer Book, is met in England by a wild outcry as though it would involve the destruction of the Church.

—It must be confessed that the editor of the *Indu-Prakash* has very peculiar ideas of things. With reference to the steps taken by Mr. Mahiputram Roopram to obtain restoration to Caste, our contemporary tells us that he does not see why those who eat the flesh of a cow should object to partake of a cow's excrement! Our readers will wish to see the *ipsissima verba* embodying this remarkable opinion. He is speaking of *Kshowra* (shaving the mustache) and *Panchagavya* (eating the products of a live cow):

"Both these things are of almost every day occurrence in connexion with hundreds of rites and ceremonies which are in vogue at present in the Hindu community, and which the so-called reformers have not been able to make a clean sweep of; and with regard to their ugliness or filthiness, a question arises in the breasts of many, without meaning to establish that the things are not ugly or filthy, why those who copy their ideas of reform or cleanliness from those who make a clean shave of their mustaches every morning and gulp the flesh, entrails and all of a cow, should be so very horrified at *Kshowra* or *Panchagavya*."

—R. H. B. in the *Times of India*, gives an interesting account of a trip from Port Said to Suez, through the Suez Canal. The transit is made in 24 hours, and the first class fare is 40 francs. From Said to Ismailia on Lake Timsah, steam is used; a tow-boat drawn by horses is then the mode of conveyance. The writer in conclusion says:

"Passengers from India, intending to visit Syria or Palestine, will find the canal route to Port Said preferable, I think, to the rail by Cairo, and, as all the steamers which leave Alexandria call at Port Said, they will find the same facilities at the latter place for proceeding to the Levant ports as they would at Alexandria."

—Rome seems to be on the point of sustaining a defeat in Austria. The days of the Concordate are numbered. The Emperor of Austria has delighted his people by the assurance that "henceforth freedom of conscience and perfect peace in all religious matters must prevail in the Austrian dominions."

—The Gaekwar having lost his mother, has commemmorated her death by *athletic sports*!

The *Madras Churchman* says:

"The Indian public love to judge their Priest by this rule: Is he acceptable, or is he not? This is the crucial test. To the intelligent churchman nothing can be more painful or annoying than such a judgment. Did the Anglican Priest possess no higher or more imperative guide than his people, perhaps there may be a shadow of reason in the plea. But this is not so. A clergyman of the English Church owes his first allegiance to his church. It is to her, and not to his flock, that he looks for approbation."

More extraordinary language than this, we do not remember to have seen for some time. 'It is to the church and not to his flock that the English clergyman owes his first allegiance.' So the flock is not the church. If his flock is not the church, then neither are other flocks the church. The church is placed, in the above extract, in direct contrast with the flock. Where then is and what is the church to which the clergyman owes his allegiance? Is it his bishop? The Ritualistic Commission have disposed of the idea that the bishops have authority over the churches. And it is well known that their authority is made very light of by clergymen whose views of things differ from those of their diocesan. The opinion is held by nobody that the bishops constitute the church. Diligently sought out, it will be found that the church to which our contemporary's clergyman turns away from his flock, is not any living body of men at all, but an undefined body that once existed in different countries and different ages, leaving works in which are embodied such views as harmonize with those of our contemporary!

Christ bids us when we have a disagreement with a brother and cannot get it otherwise settled, to tell it to the church. How is the clergyman who turns away from his flock with a grievance, to tell it to the church, if that church no longer exists except in musty records?

When the Apostle tells us that Christ loved the church and gave himself for it, that he might sanctify it and present it to himself a glorious church, we are to understand that the flocks, the bodies of believers throughout the world, are not meant!

In the last number of the *Bombay Educational Record* is a notice of a paraphrase of *Kekavali*, a poem by Moropunt a favorite Marathi poet. The notice is in the form of an official report addressed by Mr. M. G. Ranade, Translator, to the Director of Public Instruction. Our readers may be interested in the following extract:

"A few words upon the subject-matter of the poem itself before I conclude this rather long Report. It is, as I have said, a hymn addressed to the Deity, and belongs to the devotional class of poetry. The devotional breathings are, however, of a sort which can be understood and relished in this country alone. There is no awe about the Deity, nothing of terror surrounding his glory, no humiliation of spirit on the devotee's part, no dazzling of sight at the awful vision. The relations between the worshipper and the Worshipped are exceptionally free; every now and then there is a side thrust and a push at the Deity, which can be understood, if not relished, in a country *where both the prevailing philosophy and theology place man almost on an equality with God, and advocate either his present unity with or his future absorption in God.* This kind of philosophy is destructive of all real devotion. The poem, however, partakes of this fault in common with many other works existing in the language, which possess the same characteristics, as the Gopi Gita, Ganga Lahari, Mahiman Stotra, Gita Govind, and many others of the like description. The highest and most impassioned outbursts of devotion in our poetry all partake of this character. Those attributes of the Deity which have a prominent bearing on the devotional aspect of human faith, his all-forgiving temper, his zeal to serve those who seek his help and place their faith in him, bountifulness and extreme condescension, all these are celebrated as they deserve in successive stanzas of this hymn. There are five passages in the way of episodes in praise of Dhruva, Vyas, and Narad, and the other Puranic saints and heroes. The all-paramount importance of the sacred story of God's exploits, performed in the course of his various incarnations, is described in a succession of fourteen beautiful stanzas at the end. And the hymn closes with a recital of what the author sums up as the highest boon he craves at the hands of the Almighty. As a devotional hymn it does not strike harsh to the orthodox reader, but it is disqualified for any higher acceptance by the fault above pointed out."

Our readers will notice the words we have italicized. They correctly express a most important and melancholy truth. Let it be observed that the equality to which man and God are so nearly brought, is effected by the degradation of the Supreme Being, rather than by the elevation of man. 'The sacred story of God's exploits, performed in the course of his various incarnations,' shows him to us under forms sufficiently contemptible, busied about very unworthy matters, and indulging freely in all manner of sinful actions. In illustration of this we have placed among our Selections, an extract from an account of the Incarnations of Vishnoo, by the Rev. D. Sanderson, published in the *Harvest Field*.

On the supposition that it would please the Creator to become incarnate among men, in order to do away with that dense screen of ignorance which sin has raised, and to give again to the race of Adam the knowledge of himself and of the way of life, there was to be anticipated a difficulty of this kind. The condescension of God would be misunderstood; his kindness would be revealed at the expense of his holiness and justice; the feeling of reverence would be destroyed; in a word there would be a lowering of the deity, and the end of the incarnation would fail to be attained. The imaginary incarnations of the Hindoos show how incapable man, with nothing but his naturalistic ideas of God to guide him, is of solving this difficulty. But in the incarnation of Jesus Christ, we see the vast problem solved. God was manifest in the flesh in such wise that no unworthy conceptions of the Godhead were

suggested, but on the contrary man's unworthy conceptions were swept away, and the holiness, justice, wisdom, truth and love of God were revealed with a harmony, a fulness, a perfection that could not have been dreamed of before.

Mrs. Nesbit of the Free Church Mission, Bombay, left in the steamer of the 14th, without the expectation of returning to India. She came to this country at the beginning of 1855, and was married to the Rev. Robert Nesbit, the ever-to-be-remembered missionary of the Free church. Her married life was very brief. Mr. Nesbit died July 27th in the same year. His widow concluded to remain in Bombay, and carry on the work to which she had already devoted herself. During the twelve years that have since gone by she has had charge of the Native Female Boarding School, and it is impossible to estimate too highly the value of the work which, by God's grace, she has been enabled to accomplish in its behalf. Having a spirit very much akin to that of her late husband, she has sought in every available way to advance the cause of true religion both among the Natives and Europeans. Very many have reason to remember gratefully and long the influence she has exerted. Few persons have left us more generally regretted, and we are sure that she will be followed by many prayers. She has had the great satisfaction of seeing the Boarding School installed in the new and beautiful edifice raised very much through her exertions, and her departure is greatly facilitated by the knowledge that the school is in hands every way fitted to conduct it.

THE Rev. R. Stothert, of the Free Church Mission, Bombay, left for Scotland on the 14th of October, hoping to return after a few months.

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DR. COTTON'S SERMONS.

A volume of SERMONS preached by the late Dr. Cotton, Bishop of Calcutta, between 1863 and 1866, at different places in India, has recently been published, and will be a welcome addition to the libraries of many who knew and esteemed this lamented servant of God, and of many also who had no personal acquaintance with him. They are upon a considerable variety of subjects; but Dr. Cotton understood the principle of adaptation, and a large proportion of these discourses relate to the duties that belong to Christians in a non-Christian country like India. They are fitted to be generally and permanently useful. They are brief though not excessively so; they are evangelical; they make little account of some things which are thought by some to constitute most important elements of a true church, gaudy vestments, decorations, gorgeous ceremonies; the sacramentarian view finds no countenance in them; in all things the preacher seeks to approve himself a true minister of Christ.

A question that suggests itself to our mind, in reading these and other modern discourses, is this; how far is the preaching of these good men affected unfavorably by the false position in which the church now finds herself relatively to the world? The habit of regarding, even conventionally, the baptized as the church, must warp to some degree the enunciation of Christian doctrine. There are duties that Christians owe to each other, as the renewed and forgiven children of God; there are other duties that they owe to other men, whether baptized or unbaptized; if these two classes of duties are confounded in any way, there will be wanting a perfect correspondence between the Bible and its exposition. We make this remark generally, and without special reference to Dr. Cotton, who was, we think, guided by a much deeper acquaintance with Gospel truth than is common.

One of the sermons is entitled "Proselytism and Conversion." The reason why the word Proselytism is in bad repute, is we think, traceable to the strong religious conservatism which leads men every where to denounce a change of religion. We do not see that they who believe in the obligation to prove all things, can reasonably find fault with the word. However, Dr. Cotton thinks that the word proselytism may properly be used to designate such efforts as those that were made by the Pharisees to obtain converts, with a view chiefly to their own reputation, and with little regard to the glory of God. We have much pleasure in making the following extract from this Sermon, and would call special attention to it:

"We see at once that this making disciples, as distinguished from making proselytes, is not to consist in bringing them over into our own sect or party, but into the name of the one God, Father, Son and Holy Ghost. Were I addressing an assembly of missionaries, I should not fail to tell them that in this pagan land a common faith in the Lord Jesus Christ should unite us all far more closely than differences of opinion on church government, or on certain parts of Christian doctrine, can separate us; that while each specially loves his own branch of Christ's church, heartily obeys its law, seeks quietly but faithfully to carry out its principles, yet *his first object must not be to increase his own following, to swell the numbers of his own sect, or to multiply the converts of the particular society under which he serves,* but to win souls for the Saviour of all men; that therefore all anger and clamour and evil speaking and mutual distrust should be put away from among us, and that we should all love as brethren, knowing no other rivalry except emulation in self-sacrifice in the service of God,"

We earnestly recommend these words of the late Bishop of Calcutta to the missionaries of all societies. Most of them will simply find in them the enunciation of principles by which they have long been guided; there are others who have not yet attained to Dr. Cotton's view of what should be the first object of the missionary.

We have no doubt that a missionary who is very largely influenced by a regard to his own reputation, by a zeal for his peculiar denomination or Society, will have converts of a sort; but they will give him a great deal of trouble in the end, and his complacency to them will be often sorely put to the test. He will see them perhaps imbued by his own spirit, and may imagine that progress is made because a spirit of disaffection is awakened in other bodies; but we should prefer to be a missionary without converts, delivering a testimony whose fruit is in the future, than to belong to the category embraced in Dr. Cotton's censure.

HOMILIES FOR THE TIMES.

"*The righteous Lord loveth righteousness.*" Psalm. VII. 7.

Proof that he loveth righteousness is proof that he is righteous.

That he loveth righteousness appears by the fact that he has created man a free moral agent. A machine may act in all respects according to the intent of its designer, but we do not therefore commend it for righteousness. Animals are free agents, but are without a moral sense, and cannot therefore attain unto righteousness. But man has been endowed with moral liberty; with the power of choice in matters that are morally good and evil; he is at liberty to do or not to do the will of his Creator, taking the consequences. He might have been so constituted as that no deviation from right moral action would have been possible; might have been coerced into obedience; might have been a machine having intelligence, the most wonderful of all machines, still nothing but a machine, and therefore no subject of righteousness. But the righteous Lord loveth righteousness. He himself is independent and sovereign, with unfettered liberty of choice, doing that which is right in his own eyes; he is righteous, choosing good and rejecting evil; and it pleased him therefore to create man a free moral agent, influenced by motives and yet having inalienable freedom of will. So that if we look at the matter from this elevated point of view, we shall see in that liberty which all men possess and which alas! they so fearfully abuse, a verification of the statement that the righteous Lord loveth righteousness.

Additional evidence is shown by the fact that the way of transgressors is hard. Men have liberty, they have power to sin, but they are distinctly warned against it, and it is not without difficulty that they make their way into sin and continue to pursue it. The wisdom of the present age tells us that there is nothing in nature indicative of the pleasure or displeasure of God; all things happen mechanically; there is law every where, but, strange to say! law that does not show us the mind of the lawgiver.* Infidelity is ordinarily content to assail the teachings of revelation, and is satisfied if it hinders men from hearing God in his word; but the infidelity of modern science soars a higher flight; it sets aside the Bible by denying the possibility of the supernatural, and by rejecting the doctrine of providence; and then it dismisses the faint religious light of nature, forbidding men to find in the constitution and course of things any indications of moral preference. In other words we find modern science assuming this unheard of position, commending all other science, opening all other gates of knowledge, but forbidding under severe penalties the knowledge of God. Theology is classed with necromancy and astrology. Happy man! to what a pinnacle of greatness hast thou attained! thou hast discovered the art of living in a world where God made every thing, without knowing any thing about thy Maker! Without God in the world!

*Professor Tyndall at the recent meeting of the British Association, said: "The phenomena of matter and force lie within our intellectual range; and so far as they reach we will at all hazard push our inquiries. But behind, and above, and a round, all the real mystery of the universe remains unsolved. Fathom this mystery as you will. With that I have nothing to do; but be careful that your conception of the Builder of this universe is not an unworthy conception. Invest that conception with your grandest and highest and holiest thought, but be careful of pretending to know more about it than is given to man to know. Be careful above all things, of professing to see in the phenomena of the material world the evidence of the Divine pleasure or displeasure. Doubt those equally who pretend to see in cholera, cattle plague, and bad harvests evidences of divine anger."

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Nevertheless, the way of transgressors is hard. The paths of true wisdom are paths of pleasantness and peace. The righteous God loveth righteousness; and has given ample expression to his preference, in the laws of nature and in the inspired word. Judgment, though not yet executed, is foreshadowed. Let a man deify himself, and know nothing higher than the bent of his own nature; he will soon find out that the god within is a dire enemy, making havoc of his capacities, blindfolding him and leading him wretchedly captive.

If there were unmixed kindness shown to man, we could not find the evidence of God's love to righteousness. With a better show of logic men might then say that God was morally indifferent. But there are large exceptions to this universal kindness; and the conscience of man finds in these a testimony to the truth of our text.

Before Christ came into the world, the abundant exhibition of God's goodness to the human family, might have made it especially difficult to comprehend how the righteousness of God was reconcilable with this. But from the beginning God shed light upon the problem by the intimations of the righteous One that should come into the world and suffer for the sins of men. Men were taught that without the shedding of blood was no remission of sin. Christ came, and it was made evident that he was the Reconciler, harmonizing the mercy and justice of God, establishing communications between a fallen race and a holy Lawgiver. The Father loveth the Son and *hath* given *all things into his hands*; he that believeth on this beloved Son, hath everlasting life; he that believeth not on Him whom the Father loves, shall not see life but the wrath of God abideth on him.

Is God in such a sense reconciled to men that if they only believe on his Son, he will overlook their continuing in sin? You have read the Sermon on the Mount; have considered its good words, have you not? have thought of the pure and beautiful life to which we are summoned by its precepts; have you noticed what Jesus says at the close, that they who hear those words and keep them not, even though they say Lord, Lord, shall be driven away to everlasting ignominy, at the last day?

The sublimest manifestation of the truth that the righteous God loveth righteousness, is at the cross. No one can come there in faith, without learning this truth. If he loves me, says the penitent sinner, it is because I avail myself of the righteousness of Christ. He loves me and he loves righteousness; therefore will he by the power of the Holy Spirit, purge me of all that makes me unlike Christ. Believing on Christ I am a new creature; I from this day love righteousness. I love it where it is most gloriously effulgent in Christ; I love it in all that believe on him; I love it in the precepts and promises of Scripture; I love it in the Holy Spirit who dwells in me that he may redeem me from all iniquity and so purify me unto himself as that I may be fruitful in every good work and at last take part in the manifestation of the sons of God.

There shall be new heavens and a new earth wherein dwelleth righteousness. Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city.

NOTES FROM AN INTERLEAVED BIBLE.—

Psalm III. The title says that this Psalm was composed by David when he fled from Absalom his son. But these inscriptions were evidently added to the psalm at a subsequent period, and like the subscriptions to the Epistles are to be distinguished from the inspired text. With what very peculiar feelings David fled from his son, is manifest in the sacred history; he never had another sorrow like that; and we must believe that what constituted the peculiar bitterness of it would have found expression in a psalm composed to express it. But in this Psalm there is no trace of that special element. It speaks of the multitude of those who have risen up against him, and of the conviction that he will triumph over them. See also Psalm VII.

2. Many say, No help for him in God. They say this by taking arms against him. No matter how many say it so long as you do not say it yourself.

3. Thou, oh Lord, art my glory. How strangely does this language sound to those who are seeking glory in the world. God was the glory of David when the latter went forth with stones from the brook against Goliath.

4. His holy hill. The ark was in Mount Zion. In the New Testament the mount of transfiguration is called the holy mount. Under this dispensation the Holy Ghost does not descend to sanctify places and edifices, but the hearts of believers, who are the temple of God. The place where Christians assemble on the Lord's day, is often called the house of God; but we should remember that the special antitype of the ancient temple is Christ. The Lord was present in the tabernacle and in the temple, and was there only accessible; the offerings and sacrifices then essential to worship could only be presented there. The sacredness now is not in the place where we meet, but in those who assemble there, believers in Christ; and it would profit us to cultivate the habit of seeking it in them, detaching it from the locality.

5. I was not obliged to wake and watch, even when compassed about by many enemies.

6. 'Thy blessing is upon thy people.' For a time it may seem otherwise.

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR BROTHER,—I send you a short account of my trip to Sharanpur.

Having left my head quarters in the Moglai, I reached the nearest railway station—a distance of sixty miles in fifteen hours: hence we started for the nearest railway station to Nasik, where we arrived before day-break. The morning was cold and chilly. Here I met a few of the brethren who had come for the same purpose as myself—to attend a Missionary Conference, one of them a veteran soldier of Christ, whom I have now known for the last twenty years, appearing hale and active. We were provided by a kind friend with a comfortable large bullock coach—well adapted for itinerating purposes. In this we travelled a part of the way, and at day-break my venerable friend and I got out and walked the remaining distance. The sun newly risen shone upon the plains with beautiful clearness. As we approached the town of Nasik, associations of places, where we once stood and delivered the message of our Master to heathen audiences, rushed into our minds. We thought of those, whose memories are still dear to us, but who have now either entered into their rest, or are dispersed far and wide. Leaving the town, and nearing Sharanpur, new associations overwhelmed us; there was Anjeneri Hill in the far distance with its undulating outlines and extensive plateaus reminding one of years by-gone, and the Christian settlement of Sharanpur, presenting a scene totally different to what we are accustomed to. Upon entering the village many greeted us with happy and smiling faces, which were soon followed by the hearty welcome of our respective hosts and hostesses. The first day had passed, and the blessed day of rest was ushered in by juvenile voices singing the praises of God in the well-known words, "Around the throne of God &c." It is not the bare touching of the strings that makes a harmonious tune, but the spirituality connected with it, and this might have been discerned in the demeanour and general bearing of the whole congregation. At eleven the forenoon service commenced, the beloved pastor of the station read prayers in Marathee, and the Rev. Mr. Cooke of Malligaum delivered an animating sermon on the parable of the tares. The sermon was listened to with marked attention by the whole congregation. The preacher, on whom the eyes of all were rivetted, appeared perfectly composed and easy in the pulpit, feeling no hesitation whatever in expressing himself in good idiomatic Marathi; considering the short time Mr. Cooke has been in India, and the part he has had to take in direct Missionary work, the progress he has made in the language shows what a newly arrived Missionary may do, if he assiduously applies himself to his studies. In the evening the Rev. Mr. Price conducted the English service and preached an admirable sermon on the miraculous draught of fishes.

Monday was spent in visiting the brethren, talking about the past and conjecturing about the future. By Tuesday morning all the brethren who were expected for the Conference arrived. Some appearing tired and jaded, and others just getting over the fatigues of their long journeys. On Monday evening the usual monthly missionary meeting was held, at which some of the native brethren that had come from Malligaum and Aurangabad spoke, giving very interesting accounts either of their own conversions, or of the progress of the Lord's work in their respective localities. In conclusion the Aurangabad Kirtan performed a piece based on the Apostle's creed, which was prepared by Shankar Ling Guru. On Tuesday the Conference began, all our Missionary brethren being present. After conversation on several matters bearing on Mission work, the Rev. A. H. Frost read an able paper on "the *necessity*, and development of Native Agency." Conversation ensued, and ended in the proposal that the paper read should be published and circulated among the missionaries. The afternoon was entirely devoted by the Conference to the examination of native agents from Malligaum, Sharanpur, and Aurangabad. All with the exception of only one, passed creditably. This is the nucleus of a band of native agents of different grades, and it is hoped that in course of time their number will multiply, and an efficient staff of native labourers will meet the demands of all our missions in Western India. May the Lord of the harvest raise up and send forth into his vineyard many such labourers. The evangelization of India mainly depends upon such men. The masses in the villages can never be reached, but by natives. This idea is daily gaining ground more and more in my mind, and such of my brethren as are labouring in the villages of the Dekkan will, I have no doubt, fall in with my views.

Wednesday forenoon and afternoon were devoted as usual to the sittings of the Conference, when important subjects relative to Missionary matters suggested by an admirable paper read by the Rev. W. S. Price were discussed. It was unanimously resolved by the Conference that this paper be also printed. At five in the evening prizes to the best deserving pupils were distributed. The Collector, his lady and mostly all the European residents in Nasik, and a few of the leading native officials of the town graced the meeting with their presence. The Collector, J. MacFarlane Esq. occupied ths chair. After a few introductory remarks by the resident Missionary, prizes in the shape of handsomely bound books, penknives &c. were distributed both to boys and girls. A few addresses followed. Before the close of this interesting gathering, the choir, under the able leadership of Mr. M. Goray sang several very pretty pieces. The worthy chairman closed the meeting by saying a few words adapted for the occasion. Hereupon followed three cheers from the children in honor of the Collector, his lady, and all present. Thus this interesting evening closed.

At 7 A. M. on the following day, the brethren

of the Conference, and the members of the congregation, ninety eight in number, partook of the Lord's supper. The occasion was one of great thankfulness and refreshment, betokening the union and fellowship that exist between brethren of all races. The Conference met as usual for deliberation, and this being the last day, Mr. Price read another paper, and entered minutely into the rise and progress of the Sharanpur Industrial Institution, and the extent to which its objects have been attained. The afternoon was entirely devoted to devising methods by which mutual sympathy and co-operation might be further promoted in the various branches of the Mission. I forgot to mention that on Tuesday evening an opportunity was given to all the native agents of the Society that were present to state before the brethren assembled for the Conference the difficulties and trials they meet with in their work, and to state their own views as to the best way of carrying it on. Various subjects were discussed with great earnestness. This must have tended to strengthen the bonds of sympathy and love between European and native laborers, which is of paramount importance in Mission work. Thus after three days' sitting closed the Conference, which in my estimation seemed the most important and weighty which I have hitherto had the privilege to attend, a very wide range of subjects having been discussed, embodying great Mission principles and their developments. Such gatherings, at whatever expense they may be, cannot fail to have a most beneficial effect upon Mission work in general, while they tend at the same time to strengthen the bonds of brotherly love between the various agents both European and native.

In the evening the whole Christian body assembled, several of the natives from Nasik also attended, to hear the Kirtan performed, by the two Kirtan companies, attached one to Aurangabad, and one to Sharanpur. Pieces set to native music were also sung by the school children. The evening passed off very cheerfully. I cannot forbear mentioning an amusing incident that occurred during the performance of the Aurangabad Kirtan. A little child stirred up by the music, broke loose from its mother, and commenced a wild little dance of its own. Great was the excitement and merriment of the company, as one after another rose till the whole were standing, in roars of laughter which reached its climax when the little fellow suddenly rolled over on the ground, and was snatched up by its mother. Friday dawned with feelings of another kind. Joy and gladness appeared depicted on the countenances of all. Every body seemed astir. The children in their holiday suits marched to the music of a concertina played by one of the boys, with banners in hand, to the girls' school room, and taking them in their ranks, the procession advanced to the Christian village, where they stopped for a while, waiting for the arrival of all the village folks. The whole company then with their respective leaders entered the church. Two hymns selected for the occasion were sung, accompanied by a Harmonium, which was played by Mr. Carapet Johannes, the worthy and indefatigable master of the boys' school. After an introductory prayer, the Rev. Mr. Price read Rev. VII. 9-12, and entered very fully into the explanation of the heavenly vision represented there. Speaking of the future, the Rev. gentleman was very much affected, and it was with difficulty that he could restrain his feelings. After the anniversary meeting, soon followed the most important part of the day's programme. Dainties of all sorts, very tempting in flavour, covered verandahs of school rooms, dining halls and a spacious walk under a pendall, erected for the occasion, for the village people and visitors; and I need hardly say that these viands were done justice to by young and old. Gymnastic and athletic feats performed by Hindu and African youths of the Christian village, soon attracted the attention of the company. In the meanwhile the shouts of the boys announced the ascent of a magnificent balloon, which rose gracefully up into the skies above taking a south-westerly direction until it was lost to the sight. An hour or so after another made its appearance, but owing to a strong breeze blowing from the North-East, was a failure. At half past six a grand display of magnificent fireworks, manufactured in the village, took place, and was kept up till about eight o'clock. The European residents of the station, and a number of natives from the adjoining town of Nasik witnessed the entertainment with great delight.

Thus the day ended to the great satisfaction of all—every body appearing happy, and nothing seemed wanting to enhance the cheerfulness of the occasion.

I sincerely hope that this imperfect account of what I witnessed at Sharanpur may lead some of God's people to come forth with their silver and gold to the help of this valuable Institution in Western India. Let inquiry be made as to the utility and desirableness of such an institution as Sharanpur, and the hands of its worthy founder supported by liberal contributions, it will be discovered that a great work is being carried on here, which must eventually tell on the future of Western India. Highly valuable and well-directed efforts are put forth for the moral and spiritual, as well as social welfare, of all the inmates of this Christian settlement.

All the brethren who had come for the Conference, are one by one leaving for their respective localities, and the feeling of all seems to be "It has been well for us to have been here."

Since I visited Sharanpur this time last year, I was surprized to find so many marks of a thriving community, and the erection of buildings, giving a substantial appearance to the village. Conspicuous among these, as you enter the village is the neatly built bungalow of the future pastor, Mr. Ruttonjee Nowrojee, whose ordination it is expected will shortly take place. Passing through the village, you see on a hill, where once formerly stood the central mark of the Revenue Survey, the highest ground between the Nasedi and the Godavary, stands the new Mission Bungalow, commanding a splendid view in all directions, bounded on the South by the magnificent range of the Western Ghat, while on the North nestles below you the little Christian village of Sharanpur with a fine range of lofty hills in the back ground, and to the East, at a mile distant, is the picturesque Brahminical town of Nasik, in the richly wooded and cultivated valley of the Godavery. This bungalow, and its commodious range of outbuildings, form in my estimation an excellent model for the residence of an itinerant Missionary, who needing residence only thro' the rainy season, requires entirely different accommodation from that of a stationary Missionary.

Aurungabad. J. W.

Epitome of News.

SATURDAY, November 9, 1867.

—A correspondent of the *Times of India* speaks of a Book of Common Prayer, found at Jhansie, in the mutiny:

"On the fly leaf of the book is the following, written in a beautiful hand, (apparently the husband's).

'Beatrice H. Skene, from her affectionate husband; Orai, 22nd August 1854.'

"On the fly leaves, on either side, is the following also, written by the gentleman who picked it up at Jhansie, immediately after the battle, and who is also dead:—

'Captured at Jhansie on the 4th April 1858, where this lady and her husband, Captain Skene, were both mercilessly murdered at Jackin Bagh, 4th April 1858. W. McLean.'

"Relatives of the deceased may obtain the book by addressing 'B. Post office, Baroda.'

—An Elphinstone College student has been taken in by a Byraghee. The latter (says the *Times of India*): "To illustrate his mysterious influences over the material universe, he untied a piece of string or tape from the hair of his head, and swallowing it in the presence of the student, drew forth from his mouth a long piece of what resembled an English beef-steak. This was something which at any other time, would have shocked the religious prejudices of a Hindoo, but the student, bewildered at the time at what he saw, heeded it not. His companion represented that he had long since eschewed the pursuits and vanities of the world, and that, though possessed of a mysterious power to create wealth at his command, he seldom cared to use it except for the benefit of others. The credulous student rubbed his eyes and found himself prostrate at the feet of the man of God. The Bawa, being very much pressed to take a present of any thing in the room that he liked, accepted eventually a turban, a Persian carpet, and a sum of Rs. 16.' Before separating however, he gave the student three packets, with instructions to place one in his cash-box, another in his jewel-box, and the third in his box of clothes, assuring him, at the same time, that before sun-set the next day, he should find the first full of cash, the second full of jewels, and the last filled with clothes."

The result may be guessed. The Bawa is in custody.

MONDAY,—November 11.

—The *Benares* with the English Mail of Oct. 18. arrived on Saturday. Heads of Intelligence:—

The insurrection in the Papal States is assuming formidable proportions. Volunteers are flocking to join the insurgents from all parts of Italy, and the Papal forces are being recruited by volunteers from France, Belgium, and other Catholic countries.

The French Emperor is said to have resolved on another intervention, but no official announcement on the subject has yet been made. The Italian press unanimously calls upon their Government to occupy the Papal States.

Menotti Garibaldi has assumed the general command of the insurgents.

Austria is greatly agitated on the question of the proposed modification of the Concordat. A declaration made by the Emperor, in reply to an address from the bishops, that entire freedom of conscience must henceforth prevail in Austria, has created much popular enthusiasm.

The Democrats have carried the State elections in Pennsylvania. It is stated that President Johnson has offered the War Secretaryship to General Sherman.

Admiral Tegetchoff is still negotiating in Mexico to obtain the body of the late Emperor Maximilian.

Parliament is to meet on November 19 to settle various questions connected with the Abyssinian expedition.

A great Conservative banquet has been given in Manchester to Lord Derby and his colleagues. Lord Derby denied that he was about to retire from the premiership.

The Edinburgh banquet to Mr. Disraeli has been fixed for Oct. 29. A large gathering is anticipated.

Alarms of contemplated Fenian attacks continue to prevail; but many of them have proved to be hoaxes.

The special commission appointed to try the Manchester Fenians is composed of Justices Mellor and Blackburn.

The Irish Church Commission has been nominated.

Sir Wm. Fergusson has been appointed Serjeant Surgeon to the Queen, and Mr. James Paget, Serjeant-Surgeon Extraordinary.

A contemplated fight for the Championship between Mace and O'Baldwin has been prevented by the arrest of Mace.

—The Bishop of Capetown having plainly intimated that he is no longer a bishop of the Established Church of England, but Metropolitan of a free church, Miss Burdett Coutts, through her solicitor, Mr. W. J. Farrer, has publicly called upon him to resign an endowment which she provided with a totally different intention.

TUESDAY,—November 12.

—*Times of India*: "The following is an authentic statement of casualties ascertained by the Police to have occurred in the town and suburbs of Calcutta, and on the river, during the cyclone on the night of the 1st instant. In Calcutta itself 109 deaths have been recorded; 101 brick-built houses destroyed; and 2,338, tiled and thatched huts levelled with the ground. In the suburbs the loss of life is estimated at 285; and 62 brick-built houses, 1,745 tiled huts, and 25,148 thatched huts have been destroyed. On the river, 622 lives have been lost. In addition to the above, there have also been lost 2 ferry steamers, 67 cargo boats, 15 Madras sloops, 84 dinghees, 82 native boats and 336 up-country boats. Of the 336 up-country boats, 159 were lost in the Goosery sands; the remainder between Hastings Bridge and Baugh Bazaar. The greater portion of these boats, together with those lost in the canals, were laden with jute and grain. The grand total of lives ascertained to have been lost is, therefore, 1,016, of brick-built houses destroyed, 163, and of tiled and thatched huts 29,231."

—Same: "We hear that the contracts entered into by the Commissariat department at Bombay up to the present time, for supplies to the Abyssinian expeditionary force, amount in value to about Rs. 76,00,000."

"We hear that at the Cape of Good Hope the *England* and the *Queen*, transports, which arrived in harbour on Sunday paid Rs. 75 per ton for coal!"

—*Overland Mail*: "The answer of the Emperor of Austria to the address of the bishops relative to the Concordat, in which his Majesty said that no course opposed to constitutionalism can lead to any result, and that henceforth freedom of conscience and perfect peace in all religious matters must prevail in the Austrian dominions, has been received with the greatest satisfaction in Vienna; and in the Lower House of the Diet the announcement of it by the President was received with loud cheers for the Emperor, repeated with the utmost enthusiasm."

—Elias Howe Jr. inventor of the Sewing-Machine, died October 3rd, at Bridgeport, Connecteut.

—Southern journals publish summaries of the registration of voters in the ten Southern States, which are supposed to be approximately correct. From these accounts it appears that the coloured voters have a majority of 15,000 in Alabama, 5,000 in Florida, 38,000 in Louisiana, 18,000 in Mississippi, 24,000 in South Carolina, and 10,000 in Texas; while the white voters have the following majorities —5,000 in Arkansas, 2,000 in Georgia, 4,000 in North Carolina, and 14,000 in Virginia—the total number of voters registered being 1,147,000, with a coloured majority of 86,000.

—*Times of India*: "The (Irish) Catholic Bishops, have issued their manifesto, in which they refuse all State aid, and say that the revenues of the Established Church in Ireland ought to be given to the poor. The endowments of the Catholic Clergy would be in reality a gift to the poor of Ireland; for the funds of the State would supply the place of the offerings now made to a very large extent by the poor. It would release the poor from a tax which does not weigh the less upon their small means, because it is entirely voluntary, and except in so far as the State would think it right to make its endowment greater than the average sum now received by each priest, its payment would be the same as a direct gift to the Roman Catholics of his parish."

—The same; Zoola: "In consequence of the failure of the water supply at this place, orders were given on the 14th for the reconnoitering party to move inland. Accordingly all the cavalry and nearly all the infantry have marched upon "Hadoda," sixteen miles distant, where there is a perennial supply of good drinking water. On our arrival here there was a stream of water, besides about 50 wells, or rather what appeared to be wells, but which now turn out to be mere pits dug by the villagers in the bed of a torrent to catch the rain flow on its way to the sea. The only difficulty I anticipate in this campaign, is the water difficulty; and this will be easily surmounted if the authorities at Bombay are not in too great a hurry and send off the Force before the depots are organized and the water supply on the coast secure."

—The *Church News* repeats a statement which it has previously made, and which it appears to believe, that the Pope contemplates summoning Anglican and Greek bishops to the coming Œcumenical Council.

—*Times of India*; Lucknow, 10th.—"The State entry of the Viceroy into Lucknow was a complete success, and formed a grand impressive display.

"The now well-disposed aristocracy of Oude, in a *cortege* of 700 elephants, passed in review before H. E. the Viceroy, who was throned on the slope of the ruins of the Baillie Guard, not far from his illustrious brother's grave."

—A Parsee youth in London committed suicide. His father had taunted him with neglect of his studies.

—An Arab in Zanzibar reports having seen a white man in the region where Dr. Livingstone was when last heard from. Our belief in the death of Dr. Livingstone is unaffected by this.

—Elephants are wanted for Abyssinia, of the following dimensions: 9 ft. 11 in. in height, 12 ft. 3½ in. in length, 5 ft. 10 in. in breadth, and 3 tons 17 cwt. 3 qrs. in weight. Must each one be of *exactly* these dimensions?

WEDNESDAY,—November, 13.

—According to the report of the United States General Rosencranz on the battle of Murfreesborough, it required 27 cannon shot and 155 musket balls to kill one man. For each soldier of the enemy killed there was an expenditure of 900 pounds weight of iron.

—*Englishman*: "We hear that over a length of 25 miles from Tolly's Nullah to Diamond Harbour the rice crop has suffered so severely that it is thought not more than one-fourth will be saved. The crop was the heaviest that has been known for many a year, and was well advanced. The ryots were beginning to look forward to days of comparative plenty and to a season of cheap food, but all these hopes have been swept away, they have to face a great need, and hereafter a bitter prospect. The loss of cattle has been large in the Nuddea district—about 10 per cent. of the whole stock of the district have been either killed or drowned, according to the returns already to hand."

—The *Guzerat Mitra* says: "The Baroda Chief's mother, who was the constant sympathizer in the fate of her younger son, still suffering banishment, and whose entreaties on his behalf never proved of any avail, has expired broken-hearted at the advanced age of 70. On the same night that she died she was conveyed to the "Fool-Wady," where rests her husband's ashes, with all military and civil honours, the 2nd Regiment and almost all the principal inhabitants of Baroda having joined the funeral procession. Her death has been commemorated by athletic sports whose professors have been richly rewarded; besides the Chief intends to distribute rupees two lacs among Brahmins"

THURSDAY,—November 14.

—His Excellency the Viceroy has stated that no arrangement, under which the Bank of Bengal should be at liberty to establish a branch or agency at Bombay for the transaction of general banking business, would receive his sanction.

—*Times of India*: "It may be wondered how—strictly watched as the Abyssinian captives are and forbidden to write—it could have been possible for Dr. Blanc to compile the lengthy memoir published by us in our issues of Saturday, Monday, and Tuesday last. And indeed the compilation of that memoir must have been no easy matter. Dr. Blanc in the letter accompanying it, says on this point—'I was obliged on two occasions to burn my report, first on being made prisoner in April, 1866, when we thought it advisable to destroy every note, letter or paper in our possession. At Gaffat I began to write it for the second time, but after the events that occurred there, I seized the first opportunity of making away with it. At Magdalla it is exceedingly difficult to write; spies are constantly peeping into our tent on some pretext or other. The risk and penalty are great, as the order is, that any one found writing is to be chained hand and foot. In spite of this risk and penalty, however, Dr. Blanc's memoir is a marvel of neatness, exhibiting the greatest patience and care. Paper and ink are scarce at Magdalla, and he has certainly been careful not to waste either; so closely packed are the letters, words, and lines, that into sixteen sheets of note paper is compressed material enough to fill three pages of the (London) *Times*. So thin, likewise, is the paper upon which it is written, that the whole budget—memoir, covering letter, envelope and all—weighs less than an ounce."

—The following is the statement of the native who is thought by H. M.'s Consul at Zanzibar to have seen perhaps Dr. Livingstone: "The caravan to which this native belonged left Bagamogo, and followed the usual trade route by Usagara, Mori, and Wemba, to Marungu. While they remained in one of the villages of Marangu a white man came from the south, having with him a party of 13 natives who spoke Lowaheli. He was of moderate height and not stout; was dressed in white, and wore a piece of cloth folded roundhis head. His party were all armed—six with double barrelled guns the remainder with flint muskets. He gave the Chief a looking-glass, but refused to accept ivory in return, telling him that he was not a trader, but passing on to the next Chief; that, however, he would accept any small thing as a token of friendship. To a Belooch of the trading party he gave a pistol, but whether this man is now in Zanzibar is uncertain. It is now seven months since this white man was seen in the country of Marungu."

—Some time ago a decree was obtained in the Bombay High Court, by some merchants of that city against Maharajah Holkar for a debt incurred in consequence of the trading speculations entered into by his Highness in Bombay. The decree-holders having petitioned the Governor-General to enforce the decree at Indore, an intimation was sent to the Maharajah by Government, pointing out that a failure to discharge a debt of this nature would bring great discredit upon himself.

—A European seaman was murdered last night by another in the Dhobi Talao neighbourhood. They were on a drunken brawl.

—The *Madras Churchman* regrets that the Pan-Anglican Synod "went out of its way to attack the Holy See and the churches of its obedience." The Holy See, we are then told, is the Church of Rome. "After all, the Pope is the first of Bishops and should be treated with the deference his high position demands." The *Madras Churchman* is comforted by finding that the Synod never (except on one occasion) uses the word Protestant. "The Church of England has always refused to accept the title of Protestant."

FRIDAY,—November 15.

—*Times of India*; Annesley Bay, October 30th: "Our last accounts from the ghauts report the so-called passes as barely practicable. In places the rocks close in so, that by the sudden rains the defiles fill almost instantaneously to a height of several feet, which would render it, of course, a matter of extreme danger were it attempted to pass an entire army through continuously. All the roads leading through the mountains are reported, at present, as unfitted for the passage of a large organized body; but, by the time the advance of the main army will take place, it is not doubted the exertions of the Sappers to clear the way will have been attended with the required degree of success. Napoleon taught, and illustrated, in his Marengo campaign, the maxim 'Wherever one man can place his foot, a whole army may pass.'"

—The constitution of the Abyssinian Field Force is notified in yesterday's Government Gazette.

—The death of Colonel Eden, Governor General's Agent, Rajpootana, is announced. He died at Ahmedabad. He was on his way to England. He is to be succeeded by Col. Keatinge.

—*Times of India*: "The following is the real agreement between the Home Government and the Government of India, as regards the incidence of the expenses of the Abyssinian expedition. We are indebted for the information to the kindness of Colonel Marriott—'That the ordinary pay of those troops, European and Native, that may be employed in the expedition shall be borne by Indian Revenues, on the distinct understanding that every other charge, whether for replacing officers or soldiers withdrawn from their duties, or for extra allowances, or for pensions to families of officers, soldiers, or others who may be killed or disabled on this service, or on any other account, shall be repaid by the Imperial exchequer, and that when it shall be found necessary to replace any portion of the force withdrawn from India, the whole expense consequent thereon shall be repaid to the Indian Government.'"

—Deaths last week, 288. The mortality, at its minimum in October, creeps up in the cold months.

—The steamer California has arrived from Liverpool in 57 days. She reports the loss of the steamer *Bosphorus* at Algoa Bay, a total wreck, but no lives lost.

The treaty with the King of Burmah has been signed at Mandalay.

—*Bombay Gazette*. Annesley Bay, October 31st: "The 3rd Bombay Light Cavalry, and Battery of Mountain Train, have left for a place about 16 miles from here where there is a stream of running water. The 10th Regiment N. I. have also been landed and are at present encamped close to the shore. To-night one Wing leaves for another place about 10 miles distant, where there is a plentiful supply of good water, and to-morrow night the other Wing will go. Only the troops absolutely required for working parties will be left here.

"The attempts to procure water close to the shore by well-sinking have as yet been unsuccessful. Indifferent water is often met with near the surface, but on pushing the excavation a little further it becomes brackish and unfit for use. Nearly all the steamers are condensing water, and large quantities are landed daily for the use of the troops on shore.

"At present there are about ten steamers and six sailing Transports at anchor. Since the transports came, the *Great Victoria* with mules from Suez, the *Lord Elphinstone* with mules also, from the Persian Gulf and H. M. screw corvette *Sattellite* have arrived. Colonel Merewether has just returned from an exploring expedition to the South of the Bay. The party were absent about eight days and experienced the greatest hardships. No water was procurable in many places, and at others it was only to be obtained from hot springs. It is quite certain that no route available for troops can be found to the South so the passe s in

the vicinity of Annesley Bay alone will be practicable.

"In a few days a small force will be pushed on to clear the tracks in the latter direction, and we believe that it is intended to form a Pioneer Brigade to precede the army by a few day's march and to be exclusively employed in rendering the passes practicable for troops and guns."

—*Times of India*, Annesley Bay: "The Chief of an Army may always infuse into it somewhat of his own spirit: and no one could have been more successful, and certainly no one more untiring in his efforts, than has been Colonel Field, while actively supervising the work of each department of his force, and endeavouring to reduce the mixed fractions to a cognizable unit."

—Under the head "Education Sine Qua Non for Ascertaining Religious Truth" the *Hindu Reformer* says: "It affords us much satisfaction to notice that our contemporary of the *Bombay Gnardian* has at last concurred in the views expressed by us on this momentus subject. We shall not, however, go to the length of maintaining at the same time that this circumstance affords us any just ground for exultiug over him, since we know that the success we have achieved is attributable to truth alone, whose cause we have advocated. It is the peculiar privilege of truth that it ultimately asserts its own predominance. Ignorance and superstition may for a time reign triumphant, but reason which though every supernatural theology abhors and which is the glory of our nature, is destined, eventually, to overthrow their empire and to erect a stable fabric formidable against all their attacks."

This of course is intended for those who do not see the *Bombay Guardian* and is a very good specimen of the way in which many of the Native journals are conducted. Any one that criticizes their articles may lay his account by this sort of unscrupulous misrepresentation.

TELEGRAPHIC NEWS.

London November 7th.—Latest advices from Italy state that in consequence of the dissolution and disarmament of the Garibaldians, the Italian troops have commenced to evacuate the Papal territory in order to remove the pretext for a French intervention.

Garibaldi has been conveyed to the fortress of Varigano.—The death of Sir Matthew Sausse is reported.

8th.—The Emperor Napoleon has countermanded the further departure of French troops from Toulon

The withdrawal of the French from Rome is expected.

The French troops participated in the action at Monte Rotondo.

Latest advices from New York state that the Democrats have carried the New York and New Jersey elections and the Republicans have carried the Massachussets, Virginia, and Georgia elections.

The American Statistical Bureau estimates the cotton crop at one million seven hundred thousand bales.

11th.—The Emperor Napoleon, on receiving the credentials of Lord Lyons, successor of Earl Cowley at the British Embassy at Paris, said that it has been his constant object since the commencement of his reign, to maintain friendly relations with England.

A terrible colliery explosion has occurred in South Wales, but unattended with the loss of any lives.

By an unfortunate mistake of the printer, the following telegram was omitted in our issue of last week:

Nov. 5th.—The Papal army numbering twelve thousand strong attacked and utterly defeated Garibaldi on Sunday.

The Garibaldians lost three thousand men killed, wounded, and prisoners.

Garibaldi has surrendered to the Italian authorities and has been conveyed to Florence.

The Volunteers are returning home.

Parliament is convoked for the 19th November.

Serious food riots have taken place at Exeter.

The transport *Malabar* has arrived at Suez.

Miscellany.

—Two young Japanese, brothers, are studying at New Brunswick, in the United States, with a view to the ministry of the Gospel in their native land. They went to America on a visit of curiosity and were there converted.

—There was a very interesting religious awakening in Tallibody, near Stirling, in May last. Meetings were held every night and they were largely attended. It is believed that many found peace and joy in believing. In many other parts of Scotland, and also of America, special religious interest is reported.

—Newspapers edited by colored men are published in San Francisco, New Orleans, Baltimore, Philadelphia, Cincinnati and New York. One of them has a circulation of 10,000 copies.

—In the *Sunday Magazine* for October, the author of the "Annals of a Quiet Neighbourhood" says:

"Had I my way, though I would never seek to rouse men's thoughts about such external things, I would never have any vessel used in the eucharist but wooden platters and cups. Are we not to serve him with our best? Yes, with our very hearts and souls, with our wills, with our absolute being. But all external things should be in harmony with the spirit of his revelation. And if God chose that his Son should visit the earth in homely fashion, in homely fashion likewise should be ever thing that enforces and commemmorates that revelation. All church forms should be on the other side from show and expense. Let the money go to build decent houses for God's poor, not to give them his holy bread and wine out of silver and gold and precious stones, stealing from the signification of the *content* by the meretricious grandeur of the *continent*."

—The following extracts are from *Chrtstian Work* for October:—

The publication of the Ritual Commission in August has been followed by the still more important publication of a large portion of the evidence. This evidence is likely to be much more important than the report itself; and its revelations have given a shock to the Protestant feelings of the country. It brings to light an audacity in the proceedings of the ritualists which may force the legislature to action. There is nothing more repulsive to the feelings of Englishmen than the mysteries of the Confessional. In the Church of Rome the Confessional is guarded by certain restraints as to time and place, though it is known to be the source of wide-spread moral evil; but in these churches of the Establishment there is no security of any kind. The confessions are heard, as stated by Mr. Wagner, of Brighton, and others, in the vestries, at times selected by the clergy. One witness spoke of a young lady penitent kneeling for four hours upon her bare knees, at the altar, as a penance, for failures of temper. The ignorance of the ritualist of the first principles of Christianity is shown by their avowing that they impose as penances most frequently the repetion of prayers, thus converting into a torture the highest privilege of the Christian religion, and leading their penitents to commit blasphemy in the presence of God. It turns out that St. Alban's, Holborn, and other churches, built avowedly for the working people, are little patronized by them, being chiefly visited by strangers. Some of the city missionaries gave very important evidence on this subject.

The *Times* gives interesting statistics in regard to the Church of England, by which it appears that the number of incumbents has increased, in thirty or forty years, from 5,000 to about 13,000; one great cause being Bishop Blomfield's act against pluralities. The number of curates has remained stationary, being close upon 5,000. These statistics prove the growing activity of the Church, and also the large amount of work done by private voluntary effort, in founding new incumbencies and providing livings.

THE INCARNATIONS OF VISHNU.

(By the Rev. Daniel Sanderson.)

In obedience to his elder brother's command, Lakshmana took his bow and arrows, went to the gate of the city of Kishkindhe, fixed the string of his bow and twanged it. Sugriva heard the sound of Lakshmana's bow like the thunderbolt at the world's destruction, and, with Hanumunta, Nila, Nala, Jambavanta, Susheva and his other ministers, started affrighted, came to Lakshmana and, reverently saluting him said, "O Lakshmana, I was not so ungrateful as to forget the illustrious Ramachandra's kindness to me. Behold, I have called together all the monkey generals in Himavanta, Nishadha, Gaudhamadhana, Vindhya, Meru and the other mountains, by the seas and in forests to attend to Rama's business." With this he shewed all honor to Lakshmana, accompanied him to Rama's presence and made obeisance. Rama took and warmly embraced Sugriva and asked him, "My beloved friend, what have you determined concerning the work before us?" Sugriva raising his joined hands, replied, "My Lord, O king of kings, all the monkey generals with their hosts have come and now stand ready. I beg you will take account of them all, and then give what orders you please." When he had thus entreated, he looked at Nila, son of Agni, the commander-in-Chief, who then gave orders to all the monkey generals to come with their forces to be received by Ramchandra.

Then came the brave monkey commander Shatabali accompanied by a hundred milion of monkeys with bodies big as mountains and sharp teeth; some red as the rising sun, some gold coloured as the filaments of the lotus, others white as the moon inhabiting the neighbourhood of rivers, mountain districts, the borders of the sea, and forest places, waited upon Rama and shewed his forces. After him came Sushena the father of Sáre, and passed in review before Ramachandra many millions of monkeys huge as mounts Meru and Mandra. Then the chief Rumanwa, the father of Rume and father-in-law of Sugriva displayed his billions of monkey hosts to Rama. Kesari also, a monkey general, father of Hanumanta, arrayed before Ramchandra his countless monkey troops. After him the mighty monkey leader Gavaksha showed his longtailed legions to Rama. Thus also Dhumra and Jambavanta exhibited their armies of bears, Nila and Pasana their black faced monkey bands. Also Gavaya, Darimukha, Yudhapa, Gaja, Gandhamadhana, prince Angada, Indrajana, Rambha, Durmukha, Hanumunta, Nala, Dadhimukha, Sharabha, Kumuda, and many other monkey commanders presented their hosts to Rama and respectfully saluted him.

When the illustrious Rama had seen the monkey armies, their leaders, their nobleness, forms and martial spirit, he greatly rejoiced, and embracing Sugriva, said, "Friend, by the aid of these your forces I shall conquer the world. What is Ravana? If you will first ascertain where that villain is and bring intelligence, we can then consider what is next to be done. Command the monkey hosts to this duty." Sugriva then in the presence of Rama and Laksmana, appointed the general Vinata to go to the east; Nila, Hanumanta, Jambavanta, the son of Brahma, Suhotra, also Gaja, Gavaksha, Gavaya, Rishabba. Meindah, Dwivida, Vijaya, Gandhamadhana, Ulkamukha, Angada and other monkey chiefs to the south; Sushena the father of Sare to the west; and commanded them, "You must all of you take your armies and within one month search throughout your several quarters, not leaving so much as a cow's footprint, for Site and Ravana, and discover where they are. Those who return after the month expires shall be put to death." Dismissed with this command, they all set out accordingly attended by their forces. Knowing Sugriva's severity, Vinata, Shatabali and Sushena, who had been appointed to the east, west and north sought for Site and Ravana; and not finding them, returned within the month to Sugriva, saying that they had not seen Site and Ravana. Nila, Angada, Hanumanta Sambavanta and the others who had gone southwards, set out from mount Rishyamukha, came to the Vindya mountain, diligently explored the sides and caves of the mountain; and, faint with hunger and thirst, entered the cave of Swayamprable, saw her and on their telling her how they came thither, she relieved their hunger and thirst by giving them fruits to eat, pure water and honey to drink. They then all addressed her; "Mother, your kindness has relieved our thirst. We came in here easily enough, but do not now know the way out. Our master Sugriva says that he will have us all put to death if we do not return within the month. Therefore, mother, have pity upon us and get us out of this cave. By so doing you will save our lives." Distressed, they thus intreated her, and she said to them, "O monkey chiefs, neither gods nor demons nor any others can return when once they have entered this cave. All take hold of each others hands and shut your eyes." This said, she brought the monkeys walking thus out of the cave in a moment and said, "See you are out and can now obey your master." She then re-entered the cave.

After this Angada looking around and seeing that the autumn had passed and winter arrived, was greatly afraid and said to Jambavanta and the rest: "See! it is past the end of the month that Sugriva appointed, and we have not found Site and Ravana. If we return he will have us

put into stone mills and ground to powder. Rather than return to and be killed by him, it will be better for us to give up food and drink and die in this Vindhya mountain." To this all the monkeys agreed, assembled together, sat upon a bed of rock, and began to fast, saying as they talked to each other, "Through this Site, the rakshasas Briadha. Kabandha, Khara, Deishana and fourteen thousand others, the vulture king Jatayu, these and all the rest are dead. And now we like them must die for this Site." As they thus talked, Sampati a vulture king, lying near them with scorched wings, said to the monkeys, ', Who Sirs," are you? You distress my mind greatly by saying that my younger brother Jatayu is dead. Who, Sirs, have killed him? Why did they kill him? Tell me all about it." Angada replied, "Whilst Rama, son of Dasharatha the king of Ayodhye, was living in the forest of Dandaka in obedience to his father's command, one Ravana, moved by hatred, during his absence, stole Rama's wife Site and was running away with her when your brother Jatayu, in order to help him, opposing Ravana, he killed your brother and carried of Site." He then gave him a full account of their coming in search of Site and Ravana.

Samyati then said, "O monkeys, that Rama is the son of my friend, I shall help you. Formerly I and my younger brother Jatayu, resolving to try our strength, both of us flew up to the region of the sun. My brother being distressed by the heat of the sun, I screened him with my wings. He fell down in Janasthana sustaining his wings; and I fell here with my wings burnt off. Nishakara, a renowned saint, seeing me, took pity upon me and gave me this blessing: 'The monkey generals will come here on Rama's business. If you tell them where Site and Ravana are and aid them, your wings will grow again.' See then! A hundred yojanas* beyond this sea upon the top of Mount Trikeita is a city called Lanke. The wicked Ravana lives there. In his seraglio is Site guarded by female rakshasas. Being vultures we can see a great distance. So, I see Site! If you cross the sea and go to Lanke, you will find Site. My wings are growing! See!"

When they heard this, the monkey chiefs rejoiced as beggars lighting upon hidden treasure, as *chakoras* when they see the moon as peafowl at the appearance of the wet season, and as *chataka* birds when the first rain falls, and all rising from the rock, came to the seashore.

When Jambavanta, Angada, Anjanaya and the other monkey generals saw the sea with the roaring of its terrible waves, they were dejected, and saying, "How can we cross this? How can we get to Lanke? By what means can we find Site and Ravana and return?" they sat with their heads upon their hands, melancholy and not knowing what to do. Then Jambavanta looking at them all asked, "O monkeys, what heroes are there in our monkey hosts who can cross this sea, impassable even by the gods, and return in safety? On this rose Angada, and saying, "My Lord, with your might, equal to that of Shiva, amongst us, what is the crossing of this sea? There are warriors here who will drink up this sea," he looked at the monkey's faces. Immediately they all rose, smacked their arms † gnashed their teeth and shouted; when Jamavanta said, "Ho, Ho! Restrain yourselves! The three worlds do not contain heroes like you. But if you would go to Lanke and return you must use many tactics; you must not come back till you have found Site. Who among you has ability for this?" He asked, and all the monkey warriors rose together and declared what they could do. Jambavanta answered, "Formerly, when I was young, I should have thought nothing of this. I am now a broken down old man. Still I can leap a hundred yojanas. But whether I could leap a hundred back again I very much question," "Now see all of you." said Angada, "if I do not leap this hundred yojanas, find Site and Ravana and come back again." Jambavanta replied, "While there are so many of us here it would not be right to send you, a prince, the son of a king, alone to an enemy's city. Ramachandra and Sugriva would not be pleased." Thus stilling them all, he addressed the wise, strong and powerful Hanumanta, "O mighty one, why do do you sit still at such a time as this without uttering a word? If you have the mind, what is this work to you! Through you we may all return to Sugriva and Rama and see the faces of our wives and children once more; our master Sugriva be happy; and Rama may kill Ravana and rejoice in the possession of Site. If you refuse, Rama, Lakshmana, Sugriva and we shall die. Do you boldly achieve this work." Thus he entreated, and Hanumanta exulting, quieted Angada, Jambavanta and the rest, climbed with the monkey armies mount Mahendra which was by the sea, leaped thence into the air and was proceeding on his way, when mount Menaka came out of the midst of the sea and shewed him the utmost courtesy. Gratified by this Hanumanta said, "I have solemnly promised that I will neither eat nor drink until I have found Site and brought the news to Rama. Grant therefore that my errand may speedily succeed." Proceeding onward he by device conquered Surase whom Indra had sent to test his bravery, cleft in two the female rakshasa Simbika who came roaring against him to slay him, threw one half of her to the city of Lanke, and the other to where Jambavanta and the rest were, flew on with great swiftness till he alighted at mount Lambanamaka near the city of Lanke and saw the city.

The city of Lanke shone most brilliantly with its fortifications reaching to the region of the sun; the upper works of the fort inlaid with emeralds; gleaming upon Mount Trikuta with the radiance of ten milion suns; its pleasure gardens beautiful with trees and creepers laden with various flower and fruit; with the pleasing notes of all kinds of water fowl; with sparkling lakes; with the cool, fragrant and gentle south-west breeze; with the parrot, cuckoo mupra and other birds of sweet and agreeable note; with the booming of the large black bees intoxicated by the nectar of the lotus and other flowers; with every variety of jasmin, and many other species of flowers; with banana, cocoa palm, roseaple, jack, mango, lime, pomegranate, grape, citron, fig, date clove and other trees; with swans, ducks, geese, curlews, kites and other birds; with deer, antelopes, muskdeer, yaks, hogs, bears, octopeds, salvas, tigers and other beasts: stairs of emerald, walls of sapphire, and diamond pillars. At sight of these beautiful gardens Anjanaya wagging his head in admiration, saw upon the top of mount Trikuta (which stood erect as the silver mountain, the abode of Shiva, and seemed proudly to regard all the mountains in the world inferior to itself, the city of Lanke, gay as though despising Amaravati (the city of the gods.) displaying its fortifications set with all kinds of precious stones and reaching to the clouds, its golden bastions piercing the region of the sun, its emerald ramparts touching the region of the moon, and its gem vases glittering as the summit of mount Meru. Unable to gaze upon its dazzling brightness Anjandya reflected for a moment upon the feet of Rama with closed eyes and approached the gate of the city.—*Harvest Field.*

* About a thousand miles.

† In defiance.

PROCLAMATION AGAINST IDOLATROUS PROCESSIONS.

The *Missionary Recorder*, a new journal published at the Mission Press of Foochow, gives the following, which is a remarkable sign of the times:—

Wu, *entitled to wear the insgnia of the first grade, Honorary President of the Board of War, and Viceroy of Fookien and Chekiang;*

Li, *Honorary Vice-President of Board of War, Governor of Fookien;*

ISSUE THIS PROHIBITORY PROCLAMATION.

Idolatrous processions have from of old been severely restricted, and local authorities permitting such to take place have held themselves liable to punishment, as the annals of history will show. A great taste for literature evinced itself at one time in the province, and sound common sense prevailed; but since the rebellion occurred civilization seems to have declined to a great extent, and to have given way to all sorts of superstitious practices, which have increased to an alarming degree. In the city and its adjacent dependencies there are numbers who unite together under different denominations, and who parade images of the gods about, in order to collect money. Against these abominable practices the ex-Viceroy, Tso, was careful to issue proclamation.

We, your Governor-General and Governor, having just arrived in this place, are apprehensive lest these processions should again spring up, and are therefore anxious to put a stop to them before the evil spreads itself. Providence is partial to no one, but just in the extreme, as every one must now. Will it be argued that heaven will fail to protect children who are obedient, and who perform their duty in life without violating the laws merely because they neglect to burn incense and to worship in the temple? [Certainly not.] Will it be admitted, on the other hand, that heaven will in the least spare those debased and lascivious wretches who are ready to perpetrate any enormity, even though they consult the gods, and perform all the required ceremonies? [Certainly not.] The ancients tell us that one who is not able to serve his father may enter the ancestral temple with great piety and sincerity, but his sacrifice will avail him nothing. It is quite immaterial whether a man worship Buddha or not as long as he performs the moral duty incumbent upon him of pleasing his parents. This maxim is clear enough, and we feel confident that every man will be able to appreciate it.

Amongst the vagabonds who used to exact subscriptions from the shopkeepers and people were soldiers and writers from the yamuns of civil and military officials, who, for the protection they afforded, were allowed to fatten themselves on the share of the contributions which fell to them. It is absolutely necessary that the strictest care should be exercised to prevent the like occurrences in the future.

Permission will be granted to pray and return thanksgiving to the Tung-yu god [Huang-fei-hu] and the city god, in accordance with the custom which has prevailed hitherto; but on no account whatever will processions of the other gods be allowed, nor will countenance be given to the collection of money for such nonsensical purposes

This second proclamation is issued for the information of the military and the people in general. In the event of any persons falling into their old ways (crimes) after its promulgation, the leader of them will be arrested and will suffer the penalty of the law, the ti-pao [in whose ward the procession occurs] will also be punished, and the local authorities who fail in discovering such to be going on will be denounced without mercy.

Let each one obey this special proclamation!

Tung-chih, 6th year, 3rd month, 17th day. [21st April, 1867.]—*Christian Work.*

PASSENGERS ARRIVED.

P. & O. Co's. Steamer, Per *Benares*, Nov. 9th.

From Southampton.—Mr. and Mrs. Wilson and two children, Mr. Isaac Pennell, Mr. J. Wells, Captain and Mrs. Warden, Lieut. Col. and Miss Robertson, Capt. and Mrs. Manson, Lieut. and Mrs. James, Rev. Mr. and Mrs. Onslow and infant, Miss Coles, Mrs. Walker and infant, Miss Walker, Mr. Cola, Mr. J. Larcom, Mrs. Purvis and infant, Lieut. Watts, R. N., Mr. Cooke, Surgeon, Mrs. Mills, Mrs. Pollard and infant, Mr. A. Young, Mr. D. B. Mackintosh, Armourer Serjeants Weller, Hills, Orsen, Ayer, Mr. Manockjee Limjee.

From Marseilles.—Capt. and Mrs. Keays, Mr. and Mrs. Wynne, Major and Mrs. Battye, Mrs. Dunsterville and infant, Miss Dunsterville, Major and Mrs. Haigh, Miss Green, Mrs. General Taylor, Mr. Wedderburn, Mr. Tucker, Mr. Forbes, Mrs. Westropp, Mr. Muchin, Lieut.-Col. Hatch, Mr. and Mrs. Madocks and infant, Miss Gardiner, Mr. Rogers, Mr. and Mrs. Faroney, Mr. Carew, Major and Mrs. Candy, Miss Candy, Mr. Harrison, Mr. Lushington, Col. and Mrs. Lynch, Captain Clarke, Col. and Mrs. Barr, Mrs. and Miss Barr, Captain Phillips, Mrs. Spins, Mr. and Mrs. Batten, Mr. Manuel, Miss Halliday, Miss Brummell, Mr. Forman, Mr. St

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From Suez.—Major W. Fane, Mr. and Mrs. Johnstone, Mr. Merwanjee Rustomjee, Mr. Byramjee Rustomjee, Mr. Nowrojee Furdoonjee, Mr. Cursetjee.

From Aden.—Mr. F. Ashburner.

PASSENGERS SAILED.

Per Steamer *Koina* to Suez, Nov. 12.

To Suez.—Capt. Thompson, Messrs Melrose, Sullivan, Hanlow, Coleman, "G. Smith and 17½ others." and Mrs. Pike and infant.

To Aden.—Messrs. Shapoorjee Ruttonjee, Hajee Ismail Khan, Oosman and Sally,

Per P. and O. Co.'s Steamer *Baroda*, Nov. 14th.

For Marseilles.—Lieut.-Col. J. Gordon: Mr. G. D. Turnbull; Mrs. Nesbit and child, Mr. Peddar and daughter, Mrs. Henning and infant, Mr. and Mrs. A. H. Sprey, Mr. W. R. Pratt, Mr. Laurie, Col. Newdegate, Mr. Hemsted, Mr. William Abbott, Mr. E. P. Bates, Col. Anderson, Mr. G. W. Anderson, and Lieut R. W. E. Burroughs.

For Southampton.—Mrs. Pemberton and 4 children, Mrs. Talbots Hamilton, Mr. Thos Watson, Mrs. Dickinson, Mr. Jas Whiting, Mrs. Wilson and 2 children, Mr. John R. Greig, Mrs. McInroy and 3 children, Mrs. Nuttall, Mrs. Hopkins, Capt. Warden, Capt. and Mrs Murray, Mrs. S. M. Blaken, Mrs. Elizabeth Young, and Mr. T. B. Macnab.

For Suez.—Col. Austin, and Major Stileman.

For Aden.—Mrs. Cowasjee Dinshaw and 3 children, and Mr. H. Miall.

DOMESTIC OCCURRENCES.

MARRIAGES.

SIMPSON—DAVIES—Nov. 4th at the Free Kirk, Bombay, by the Rev. Mr. Boyd, Mr. Simpson, to Miss Eliza Jane, only daughter of Thomas Davies, Esq., late o the Nizam's army.

BRANSON—SHOWELL—November 7th, at Byculla Church, by the Rev. G. C. Reynell, Reginald M. A. Branson, of the Middle Temple, Barrister-at-Law, 3rd son of J. W. Branson, Esq., of 21 Pembridge Square, London, Barrister-at-Law, to Sarah, only daughter of R. H. Showell, Esq., 2nd Magistrate of Bombay.

BENSON—ANDERSON—November 12th, at the Cathedral, Bombay, by the Rev. F. Spring, Wallace William Benson, Captain, R. A., son of late William Benson, Major, Bengal Cavalry, to Emily Ross youngest daughter of late Colonel William Anderson Bengal Army.

BRODIE—JOHNSTON—Nov. 13th, in Christ Church Bombay, by the Rev. T. S. Spratt, assisted by the Rev. G. C. Reynell, the Rev. David Brodie C. M. S., Dera Ishmael Khan, to Margaret, second daughter of the late Edmond Johnston, Esq., of Dublin.

GOOD—BRODIE—Nov. 13th, in Christ Church, Bombay, by the Rev. T. S. Spratt, assisted by the Rev. G. C. Reynell, the Rev. Thomas Good, C. M. S., Ceylon, to Susan, youngest daughter of William Brodie, Esq., Dublin.

JOHNSON—BRUMELL—November 13th, at Christ Church, Byculla, by the Rev. George Carew Reynell, M. A., Joseph Robert Kirby, eldest son of Joseph White Johnson, M. D., M. R. C. S., St. Peter's, Isle of Jersey, to Belinda Annie, youngest daughter of George Brumell, Esq., Southwark Surrey.

SAMPSON—BLANC—November 13th, at Christ Church, Byculla, by the Rev. T. S. Spratt, assisted by Rev, G. C. Reynell, Rev. Edward Sampson, C. M. S. Nassick, to Maria, second daughter of Richard Blanc, Esq., Portarlington, Ireland.

DEATHS.

KEYNTON—October 31st, at Hyderabad, Deccan, Mark Keynton, Esq., aged 37 years.

BEAUCHAMP—November 5th, at Mount Aboo, Mary Neville, the infant daughter of C. S. Beauchamp, Esq., R. E., aged 8 days.

DELANCY—October 17th, at Sea, Captain Carey James Delancy, Bombay Staff Corps.

GONSALVES—November 10th, at Mazagon, Beatrice, wife of Mr. Manoel Gonsalves, aged 59 years and 8 months.

BENNETT—At Cochin, Mrs. M. Bennett, relict of the R. Bennett, Esq., aged 65.

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